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9. — *Jean Calas et sa Famille. Étude Historique d'après les Documents originaux, suivie des Dépêches du C<sup>te</sup> de Saint Florentin, Ministre, Secrétaire d'État, et d'autres Fonctionnaires Publics, et des Lettres de la Sœur A. G. Fraisse, de la Visitation à Mademoiselle Anne Calas.* Par ATH. COQUEREL Fils, Pasteur Suffragant de l'Église Reformée de Paris. Paris: Joël Cherbuliez. 1858. 12mo. pp. 542.

THE history of John Calas and his family, scarcely known to American readers, makes one of the most tragic and suggestive passages in the record of French persecutions. It is too painful to yield enjoyment; and M. Coquerel feels called upon to apologize for the elaborate work in which he has brought it before the public. The accidental possession of several important pieces of documentary evidence seemed to compel him, for the full vindication of one whom the general sentiment had long ago acquitted, to establish the innocence of Calas upon a firm and incontrovertible foundation. This he has done in a most masterly manner, bringing to bear upon the investigation at once a judicial fairness and a legal acuteness, leaving aside all passion, and never allowing sympathy with the martyr to make him intolerant of the deluded persecutors. As a logical disquisition, we have never seen any work of special church history which surpasses this volume. It discusses and exhausts the subject, and henceforth it will be impossible for any candid mind to doubt that the merchant of Toulouse was judicially murdered. The minuteness of the narrative is in another respect ingenious, in mitigating the repulsiveness of the story. It is much less painful, if told so much at length, with so many incidental details, than if it were told concisely. M. Coquerel's consummate taste, which has appeared in all his other works, didactic, critical, and artistic, appears also here. In this particular, the son wears the mantle of the father.

The story of John Calas, in brief, is as follows. Born in 1698, in Languedoc, of a Protestant family, married to an English lady of French descent, in the year 1761 he was living as a merchant of foreign stuffs in Toulouse, with a family consisting of five sons, two daughters, and an old maid-servant. His means were moderate, his character was exemplary, and only his religion made him unpopular in that fanatical city. Most of the family were Protestants; the oldest son, Mark Antony Calas, was violently so, and no inducement could win him to the Catholic faith, though every art was tried. He was more bitter against the Church of Rome, the more he was urged to join it. His character was not praiseworthy; and his careless, dissipated, unstable habits, while they did not weaken his father's love, precluded

his father's confidence. The second son, John Peter, was a decent, but very commonplace man. The third son, Louis, had become a Catholic, converted partly by the influence of the Catholic servant-girl. Of the two daughters, one was quite an ordinary person, but the other, Anne, the flower of the family, manifested from first to last in the troubles of her household a strong and superior nature. The youngest son was an apprentice at Nismes at the time of the catastrophe, and did not share in its distresses. His spirit was noble, and through interest in him Voltaire became the sympathetic defender of the accused victim.

On the evening of October 13, 1761, about half past eight o'clock, the oldest son of this family, Mark Antony, was found hanging at the door of the shop. The discovery was not made until it was too late to allow of resuscitation. The cries of the family alarmed the passers-by, brought a crowd around the house, and excited public sympathy. This sympathy was turned to horror, when a report arose, no one could tell how, that the young man had been murdered by his father and brother, with the connivance of his mother and sisters, and of a young man by the name of Lavaysse, who happened to be supping with the family on that evening, to prevent his joining the Catholic Church. The family were at once arrested and thrown into prison, no heed being paid to their protestations of innocence; and the body of the dead man was paraded through the streets as that of a martyr, and was interred with the greatest pomp and ceremony, the "white penitents" and the Dominicans taking the lead in the funeral service. Public clamor pressed an immediate trial. Abundant evidence was furnished that the young man had never been inclined to the Roman Church, and many facts were produced which went to prove that his death was that of a suicide. But nothing could avail. All the multiplied proofs that the father had never constrained his son's inclinations, but had loved him only too fondly, all that friends could do or say for him, could not save him from the doom which the fanaticism of the rabble had decreed. The trial was a mockery of justice. The forms of law were violated, calumnies the most gross and outrageous were allowed to be heard, and the innocent father, the only color for whose condemnation was his mistaken care to save the honor of his household by concealing the manner of his son's death, was sentenced to be broken on the wheel, and was so executed on the 9th of March, 1762. Of his thirteen judges, only one voted for acquittal. Eight of them voted for immediate and disgraceful death. John Peter, the second son, whose hand was supposed to have committed the murder, was condemned to perpetual banishment from France. The daughters were sent to a convent.

The widow of Calas, released from custody, did not cease to exert herself to procure the reversal of the sentence, and the restoration of the confiscated estate to herself and her children. After long and patient effort, she was able, mainly through the aid of Voltaire, to bring the case before the court and king at Paris. Several of the first lawyers in France, among them Elie de Beaumont, lent their aid, and a royal decree changed the sentence, and declared the innocence of the unfortunate family. A compensation of thirty thousand livres was granted them. No punishment, however, was appointed for their unjust judges, nor did the interference of the king reverse the common opinion in Toulouse concerning the tragedy. While all other Frenchmen were convinced that a judicial murder had here been perpetrated, the Catholics of Toulouse continued to regard John Calas as the vilest of criminals, and his suicide son as a blessed martyr.

Perhaps the most curious feature in M. Coquerel's work is his long catalogue of the "Bibliography of the Calas Tragedy." He enumerates one hundred and two different books and pamphlets which have treated this subject more or less fully, among them many plays and poems in the English, German, and Dutch languages, as well as in the French. A list of eleven engravings, representing scenes connected with the Calas family, is also given.

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10. — *Œuvres Posthumes de BÉRANGER. Dernières Chansons 1834 à 1851. Ma Biographie, avec un Appendice et un grand Nombre de Notes de Béranger sur ses Anciennes Chansons.* Paris: Perrotin. 1858. 8vo petit. pp. 568.

WE know not where to find so much charming wit and wisdom in so small a compass as in this diamond edition of the last works of Béranger. It is a gem of mechanical execution, both in paper and type. It is small enough to be carried in the pocket, yet it is full enough to give a just idea of the most national of all French poets, and the most lovely of all French literary men, of the present century. The outline portrait prefixed to the volume indicates the character of the man, his honesty, his integrity, his easy disposition, his negligent habit, his loving heart, his thoughtful observation. It shows him as he might have appeared when meditating a song or a kindness. And it accords closely with the spirit of the autobiography. Some have professed disappointment with this, because it is so chary of anecdote and gossip; because there are so few revelations of the secrets, social and political, which the poet of the people must have known, and so few criticisms of noted